back door; and thus He fulfils His purpose of sanctificatioii
in the heart and soul of every one of His children.
The base passions, He transmutes into graceful amenities
and sdf-sacrificing activities. The gloom of egotism, He
illumines into the light of self-reverence. The frailty of
the flesh, He shapes into the strength ot peace and patience.
Thus, He comes in as the Re-vivifier, the Re-invigorator,
the Re-illuminator and the Re-deemer and assumes unto
Himself all our uselessness, worthlessness and even baseness
and by the alchemy of grace, fuses them into miraculous
adaptation to His holy purpose of universal redemption
and sanctincation. For the accomplishment of this, His
benevolent design, He makes use of every Judas that betrays
his master, every Peter that denies his lord, every high priest
that gives a wicked judgment, every time-server that passes
an unjust sentence, in fact of everything that to us is untoward
and apparently unjust, ungrateful, hard-hearted and cruel.
What the world despises, disregards, condemns, casts
away, that the Lord of Love feelingly, lovingly takes unto
Himself, cleanses pure, renders whole, exalts high and presents

to the world as a miracle of His never-ending Mercy and
Grace. It is His Mercy that beholds the incipient Vahniki,
in a notorious high way robber, the prince of Christian
apostles in Saul, the truculent persecuting bigot. And
buch ib the marvel of His Mercy that importing Himself,
into us through a thousand means and media, He
unceasingly seeks to bring it home to us that we are nestled
and nursed in His Mercy and our blessedness ever lies in
turning to Him and declaring with adoring souls: " Thou
art the God of Mercy. When I have Thee, I have my all."
What avails it, if position, power, pelf, all that the world
prizes and covets, c3m33 to us, bat does not bring with
it, ' Oh, the comforting, cheering, entrancing joy that
all that comes to us is from Him, and should be received
as from Him, and rendered thanks for unto Him. And